

# Prabuddha Bharata

OR

## Awakened India



इत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4.*

Vol. XIII, No. 143, JUNE, 1908

### CONTENTS :

Sri Ramakrishna's Teachings.—Brahman and Sakti,—II.	...	...	101
Occasional Notes	...	...	102
The Master as I saw Him, XXIII., <i>Sister Nivedita</i>	...	...	103
Spirituality., <i>A member of the Calcutta Vivekananda Society</i>	...	...	105
Glimpses	...	...	108
Swami Abhedananda's Address at the Howrah Town Hall	...	...	109
Reviews.—The Gospel of Sri Ramakrishna	...	...	111
The Ramakrishna Mission Famine Relief Work	...	...	114
News and Miscellanies	...	...	115
Srimad-Bhagavad-Gita., by <i>Swami Swarupananda</i> , pp. 69—72	...	...	117
THE COMPLETE WORKS OF THE SWAMI VIVEKANANDA, PARTS I & II.	...	...	ii
THE RAMAKRISHNA SEVASHRAMA MONTHLY REPORT, KANKHAL ...	...	...	iii
THE RAMAKRISHNA HOME OF SERVICE MONTHLY REPORT, BENARES	...	...	iii
THE MAYAVATI CHARITABLE DISPENSARY SUBSCRIPTIONS	...	...	iii

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# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधता

*Katha Upa. I. iii. 4.*

Arise! Awake! and stop not till the goal is reached

—Swami Vivekananda

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JUNE 1908

[ No. 143

## SRI RAMAKRISHNA'S TEACHINGS

### BRAHMAN AND SAKTI—II.

ONCE upon a time some ants came to a mountain entirely made up of sugar; but the ants, of course, had no idea that it was so big. They ate a few particles of the sugar and were quite satisfied. Then they each took a particle or two, to carry home. As they went on their way, they thought that next time they would be able to remove the whole thing, meaning the whole mountain, to their place of habitation!

Such, alas, is the condition of man! It is given to very few, indeed, to realise the Supreme Being. But unfortunately, many run away with the idea, that they have fully known and realised that Being.

It is equally absurd to say that Brahman has been known and comprehended by anybody, as it is to say, that a mountain of sugar, as big as the Himalayas, has been carried home by a body of ants to be eaten up.

REALLY the distinction between Brahman and Sakti is a distinction without a difference.

Brahman and Sakti are one (Abheda), just as fire and *dāhikā Sakti* (burning power) are one.

Brahman and Sakti are one, just as milk and the whiteness of milk are one.

Brahman and Sakti are one, just as a gem (mani) and its brightness (Jyoti) are one.

You cannot conceive of one without the other, or make a difference between them.

MANIFESTATION of this Sakti varies in varying centres of activity—for variety is the law—not sameness. God is immanent in all creatures; He is even in the ant. The difference is in manifestation only.

My Divine Mother is the one Being manifest as many. Of infinite power Herself, She has differentiated into Jiva (living creatures) and Jagat (all things of the universe) of manifold powers,—physical, intellectual, moral and spiritual. And my Divine Mother is no other than the Brahman of the Vedanta. She is the Personal side of the Impersonal Brahman.

BE it known that my Divine Mother is both One and Many, and also beyond One and Many.

## OCCASIONAL NOTES

**T**HE worshipper of God as a Providence does undoubtedly gain something from his worship, in courage; since every man believes instinctively that God is *with him*, whomsoever He might be against, yet nothing can wipe out from Providence-worships the stain of *using* God, of subordinating Him to the pretty interests of Self.

The belief in Destiny has its dangers, also. For we sink so easily into the assumption that Destiny alone is active, while we regard ourselves as passive. Yet the truth in fact is that we are active and dominant, and Destiny at the most is passive. "Kismet!" cries the Arab soldier, as he speeds forward in the charge, or rushes madly into the breach. No soldier, for an immediate victory, like this.

But "Kismet!" he mutters again, solemnly, as the return fire forces his first rush backwards,—and that very belief in Destiny that made him a moment ago the fiercest soldier in the world, makes him now the most difficult to rally.

Different from either of these is the courage born of Mother-worship. Here, the embrace is death, the reward is pain, the courage is rapture—*All*, not the good alone, is Her touch on the brow—*All*, not simply the beneficent, is Her will for Her child. "Where shall I look," he cries, "that Thou art not? If I take the wings of the morning and fly unto the uttermost parts of the sea, lo, Thou art there! If I go down into Hell, Thou art there also!"

The worship of the Mother is in truth the Vedanta of the hero. She is the whole, the Primal Force, the Infinite Power, the Adi-Sakti. To become one-d with That Power is to reach *Samadhi*. It is by blotting out self,

by annihilating personality, that we may enter that vision. "When desire is gone, and all the cords of the heart are broken, *then*," says the Veda, "a man attains to immortality."

We do not naturally love that whose strength is too great for us. One who had been left alone for a few minutes in a cavern beside Niagara, told of a passion of hatred that overwhelmed her as she looked. It was the active form of physical fear. We should feel the same hatred, perhaps, for the midnight universe that looks now to us so brilliantly beautiful, were we free to move along the paths of the stars, and come face to face with foreign suns. Our emotions are for the most part, the result of an immediate and subconscious measurement of ourselves and our relations to that by which we are confronted. To few indeed has it been given to know "the joy of the witness." To fewer still, the last and highest rapture of the union, once for all, with the Mother.

Those who would reach this must worship Death. Drinking the cup of suffering to the dregs, again and again they will hold it out, empty, for more. To the strong, no going back. To the resolute, no disillusionment. The disillusionments of which we read in poetry are not signs of strength. They are sudden reactions of self-consciousness and egoism, at unexpected movements. The hero, with his irresistible energy, and his unflinching gaiety, does not know whether that which meets him is pleasant or sad. He goes through it, and demands more. He treads on a sword as it were on air. He has passed beyond self.

"Sri Ramakrishna," said the Swami Vivekananda, "never thought of being humble. But he had long ago forgotten that Ramakrishna

ever existed." This is the energy, and this the courage, of the Mother-worshipper. He who has realised the Infinite, of what shall he be afraid? Death is contained within him. How then shall he fear death? In what shall he think pain different from pleasure? He has broken the great illusion. How shall it be of avail against him?

Says George Eliot—

"Strong souls live like fire-hearted suns,  
To spend their strength in farthest action.  
Breathe more free in mighty anguish  
Than in trivial ease."

And the words ring true. For such is strength. And such are the heroes who are born of Mother.

[ COPYRIGHTED. ]

## THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

### XXIII.

#### THE SWAMI'S MISSION CONSIDERED AS A WHOLE.

##### I.

**T**HE mission of Buddha, in the centuries before the Christian era, was twofold. He was the source, on the one hand, of a current of energy, that swept out from the home-waters to warm and fertilise the shores of distant lands. India, scattering his message over the Eastern world, became the maker of nations, of churches, of literatures, arts, and scientific systems, in countries far beyond her own borders. But within India proper, the life of the Great Teacher was the first nationaliser. By democratising the Aryan culture of the Upanishads, Buddha determined the common Indian civilisation, and gave birth to the Indian nation of future ages.

Similarly, in the great life that I have seen, I cannot but think that a double purpose is served,—one of world-moving, and another, of nation-making. As regarded foreign countries, Vivekananda was the first authoritative exponent, to Western nations, of the ideas of the Vedas and Upanishads. He had no dogma of his own to set forth. "I have never," he said, "quoted anything but the Vedas and Upanishads, and from them only

that one word *strength!*" He preached *mukti* instead of Heaven; enlightenment instead of salvation; the realisation of the Immanent Unity, Brahman, instead of God; the truth of all faiths, instead of the binding force of any one.

Western scholars were sometimes amazed and uncomfortable at hearing the subject of the learned researches of the study poured out as living truths with all the fervour of the pulpit, but the scholarship of the preacher proved itself easily superior to any tests they could offer. His doctrine was no academic system of metaphysics, of purely historic and linguistic interest, but the heart's faith of a living people, who have struggled continuously for its realisation, in life and in death, for twenty-five centuries. Books had been, to him, not the source and fountain of knowledge, but a mere commentary on, and explanation of, a Life whose brightness would, without them, have dazzled him, and left him incapable of analysing it. It had been this same life of Ramakrishna Paramahansa that had forced upon him the conviction that the theory of Advaita, as propounded by Sankaracharya—the theory that all is One, and there is no second—was ultimately the only truth. It was this life, re-enforced of course by his own experience, that had convinced him that even

such philosophies\* as seemed to culminate at a point short of the Absolute One-ness, would prove in the end to be dealing with phases only, of this supreme realisation.

As an expression of this goal, however, every sincere belief was true. "Bow thy head and adore," had said Sri Ramakrishna, "where others worship, for in that form under which man has called on Him, God will assuredly appear." At each step between the earth and the sun, said the Swami, we might conceivably take a photograph. No two of these would be perfectly similar. Yet which could be said to be untrue? These sayings referred to the compatibility of the antagonistic religious ideas of different sects and creeds. But when the Teacher of Dukshineshwar set himself to determine the accessibility of the highest illumination through the life of woman, we are perhaps justified in feeling that he opened the door to a deeper regard for the sacredness of what is commonly considered to be merely social and secular. In a world of symbols, he proved the service of the home as true a means to God as attendance on the altar; the sacraments of the temple, though served by priestly hands, not more a means of grace than the common bread of the household, broken and distributed by wife or mother. "Everything, even the name of God," said Sri Ramakrishna, "is Maya. But some of this Maya helps us towards freedom; the rest only leads us deeper into bondage." In showing, however, that the daily life of a good woman was thus blessed, that a home was a temple, that courtesy, hospitality, and the fulfilment of duty in the world might be made into one long act of worship, Sri Ramakrishna, as I think, provided basis and sanction for what was to be a predominant thought with his great disciple.

\* Dualism, the doctrine of the ultimate difference between soul and God, saved and Saviour; and Qualified Dualism, the mergence of the soul in the realisation of God, but not in His being.

The Swami Vivekananda, in his wanderings over India during subsequent years, studied its multitude of small social formations, each embodying its central religious conviction, and found in all broken gleams of that brightness which he had seen at its fullest in his Master. But when, in 1893, he began to see the world outside India, it was by national and patriotic unities that he was confronted. And in these, as naturally as in the creeds and sects of his own land, he continued to feel the outworking of the Divine within Man. For many years, this was entirely unconscious, yet no one around him stood unimpressed by his eager study of the strong points of different peoples.

One day, in the course of my voyage to England, when he had been telling me, with the greatest delight, of the skilled seamanship and exquisite courtesy of the Turk, I drew his attention to the astonishing character of his enthusiasm. His mind seemed to turn to the thought of the ship's servants, whose childlike devotion to himself had touched him deeply. "You see, I love our Mohammedans!" he said simply, as if accused of a fault. "Yes," I answered, "but what I want to understand is this habit of seeing every people from their strongest aspect. Where did it come from? Do you recognise it in any historical character? Or is it in some way derived from Sri Ramakrishna?"

Slowly the look of puzzled surprise left his face. "It must have been the training under Ramakrishna Paramahansa," he answered. "We all went by his path to some extent. Of course it was not so difficult for us as he made it for himself. He would eat and dress like the people he wanted to understand, take their initiation, and use their language. 'One must learn,' he said, 'to put oneself into another man's very soul.' And this method was his own! No one ever before in India became Christian and Mohammedan and Vaishnava by turns!"

Thus a nationality, in the Swami's eyes, had all the sacredness of a church,—a church whose inmost striving was to express its own conception of ideal manhood. "The longer I live," he was once heard to ejaculate, "the more I think that the whole thing is summed up in manliness!"

By a reflex of consciousness, the more he became acquainted with the strength and loveliness of other nations, the more proud he grew of his Indian birth, becoming daily more aware of those things in which his own motherland, in her turn, stood supreme. He discussed nations, like epochs, from various points of view successively, not blinding him-

self to any aspect of their vast personality. The offspring of the Roman Empire he considered always to be brutal, and the Japanese notion of marriage he held in horror. Unvaryingly, nevertheless, he would sum up the case in terms of the constructive ideals, never of the defects, of a community; and in one of the last utterances I heard from him on these subjects, he said, "For patriotism, the Japanese! For purity, the Hindu! And for manliness, the European! There is no other in the world," he added with emphasis, "who understands, as does the Englishman, what should be the glory of a man!"

### SPIRITUALITY \*

**T**HE necessity of getting a clear idea of the term 'spirituality,' will be all the more felt, when we consider the different kinds of ways in which the Sanatan Hindu Dharma is being interpreted nowadays, not to speak of the numerous quasi-Hindu organisations which have sprung up, and are spreading day by day.

It is an undoubted fact that in ancient days India was the centre from which waves of spirituality went forth from one end of the earth to the other, and even up to the present age, India still holds her own as the mother of spirituality. What do we mean by the term spirituality? Spirit is opposed to matter. Spirituality therefore deals with what is other than matter; but that definition is not complete as we shall see later on. Ordinarily we know only of material things as something which we can perceive with one or more of our senses. What we call mind also deals with things material. Any thought, feeling or action is associated with material objects in some form or other.

Again, the mind, like material objects, changes almost every minute,—only the processes are much finer than those seen in matter. The Hindu Philosophy holds the mind as a state of matter, but of a very fine nature, finer even than what is known as ether in physical science. Material objects admit of demonstration by our senses, but when we deal with the spirit, our senses can no longer help us. In fact, there is a school that ignores the spirit altogether, and is content to explain everything that exists or can exist, as nothing else but matter or material phenomena. No wonder, for the spirit can only be realised by those that have gone beyond matter. It is like the old story of the frog in the well who could not realise what the sea was like, until he came out of the well and had a look at the sea. In such a case, we ask ourselves, "Has any one ever gone beyond matter and realised the Spirit?"

It was known in India for ages and is being now investigated in the Western world, that by certain processes human beings are capable of manifesting powers, which cannot be explained by any known physical or physio-

\* A paper read before the Vivekananda Society of Calcutta.

logical laws. Manifestations of such powers are sometimes termed spiritual, and the man who can show these powers is supposed to be highly spiritual. This is absolutely wrong, for what seems to be beyond physical or physiological laws, may come to be explained later on as but properties of certain phases of matter under certain conditions; and on the other hand, persons who manifest these so-called spiritual or rather psychic phenomena have not gone beyond matter or material phenomena, for if they had, they would never care to manifest these supernatural powers for the sake of things that are temporal; and it is also seen that they are not always spiritually-minded.

There did exist, and even now exist men, who really went beyond matter, and who actually came face to face with the spirit. For knowledge of the spirit, therefore, we must necessarily go to them. Those that believe in God have faith in such men, whatever be their religion. A Christian will point out Christ as one who came face to face with the Spirit, a Mahomedan believes Mahommed as such a one. Every religion or sect will be found to be built solely upon the life-history of one such being, except Hinduism or the religion of the Vedas, which bases its foundation on impersonal laws or eternal principles; and he who has come face to face with such principles are called Rishis. Spirituality therefore means, "Coming face to face with God, who is Impersonal Personal." With those that have done so, it is a reality. To others, it is a belief in the sayings of those that have done so.

The next point is, how we may study the development of spirituality in human beings. Apart from those ever-perfect beings who are from time to time given to the world to keep our ideals fixed on the ultimate goal of humanity—the Incarnations, there are others who are highly advanced, and command our willing homage. But very often the world

misjudges them, and this is no wonder. For, how is it possible for ordinary people to accurately judge those, who do not care for things which others will pledge their lives on, or understand those that dare to break through the bulwarks of ignorance to which others will cling with all their strength? Even the Incarnations are not exempted from being so misjudged. Was not Jesus the Christ cruelly persecuted by those who supposed themselves to be the highest in the land? Even Krishna had enemies amongst the proud kings of *Bhâratavarsa*! In the mad struggle for existence, how many care even to seek and study those whose high spirituality is the very source of that happiness for which men toil on, day and night, with their utmost ability? An enquiry into what constitutes true spirituality, therefore, cannot but be highly beneficial to us.

But we must widen our field of enquiry to all classes and nationalities of men, in fact to all stations in life; for, spirituality is a privilege not restricted to any particular class. True, there may be those who by their birth, education and surroundings, are so placed as to tend naturally towards the highest ideals of human life, and develop an instinctive love and eagerness for spirituality. True it is also, that *Bharatavarsa* ever and anon took the lead in spreading the elements of spirituality throughout the world; still, we must keep our minds open to the fact that in other parts of the world, there were persons highly advanced in spirituality, the study of whose lives cannot but be ennobling to us. Again, even within India we know, that high spiritual development was not restricted to the Brâhmins alone, even in the Brâhmanical age. Nor was the privilege denied to women, for were there not women amongst some of our best Rishis?

Starting from this broad point of view, let us analyse the essential points which characterise a highly spiritual person. To

realise the spirit one must rise above material considerations. But our very frame consists of matter; the senses through which we come into contact with good or bad influences more easily go towards material objects than towards that which is beyond them. The mind, a medium of communication between spirit and matter, is itself material, and though finer, it tenaciously persists in material objects. How then is it possible to rise above the influences of matter?

In the first place, we must have a healthy body,—an unhealthy body is so much more a slave to matter. Then the senses have got to be controlled by continual practice, and taught to look upon objects as unreal. The mind is to be trained to regard pleasure and pain as the same. This is one way by which the body, senses and the mind are drawn away from sense-objects, and there develops the realisation of That which is unchangeable, eternal, all-intelligent, and beyond good or bad. This is called *Jnana Yoga*.

Another way is to direct the body, mind and the senses towards one ideal object of devotion, to the exclusion of all others—an object which is the repository of all blessed qualities, to which one, by his nature and temperament, loves to dwell in, and meditate upon. The whole energies of the body, mind and the senses being thus concentrated upon that one object, let go their hold upon petty fleeting things of the world, and the Omnipresent Spirit which is the centre of his self, manifests Itself in all Its glory. This is known as the *Bhakti Yoga*.

Still another way lies in the constant application of the body, mind and the senses to such actions as they are fit for, without the least regard for the results, or with the desire to profit by them. The results of work, good or bad, being left to the dispensation of the Almighty, the truth comes to him—"It is He who is working; it is He whose purpose is being served, and I am only an instrument

in His hands." Thus, being devoid of *Aham* or egoism, his life becomes a blessing to humanity. This is called *Karma Yoga*.

The last method is to so manipulate the body and its functions by particular breathing exercises and other strict practices, that the mind is forced to give up distracting thoughts, and can thus be directed towards the one Goal. This is known as *Raja Yoga*.

It will thus be seen that the common object of all these processes is to raise man above the domain of matter, and make his whole being spiritually moulded. The practical application of these processes are essentially necessary not only for the control of the lower instincts,—for that alone is not enough,—but also for the realisation of the Spirit. Where these two conditions are fulfilled, we are safe in calling one, spiritually well-advanced. For a man may deny himself the pleasures of the senses, and take the garb of a *Sannyasin*, while at the same time he may be seeking after name and fame, and adoring followers. What wonder is it that an intelligent *Sannyasin* will give up the transitory sweets of the senses, which may soon lose their false charms, for the much subtler satisfaction which comes from the exercising of superiority over his fellow-men? So we have to discriminate between the truly spiritual and the false. The earnest and sincere enquirer in spirituality is therefore he only who controls his passions, so that he may attain to the Divine Consciousness and come face to face with God. His object is to reach God and not to remain satisfied only with the mastery over the lower self. When he is in any way advanced in that direction, he is hardly ever conscious that any credit is due to him for rising or trying to rise superior to the animal nature; rather, it would appear to him only natural that having got a higher thing which is far more enjoyable than those which the senses can give, he should cease to care for them. While sense-indulgence is



incompatible with spiritual culture, vanity on the score of self-control, is perhaps even a still more serious barrier to the realisation of God. So we should carefully guard against it, in spite of the strongest evidence of purity in ourselves. A person with passions uncontrolled, may some day succeed in rising above his nature if he is earnestly bent towards Divine ideals, while a vaunting-self-controlled man has clearly astrayed from his Ideal. Further it will be easily understood that a man with controlled passions is possessed of no mean powers, which he can use for good or for evil with equal potency. If he has failed to direct that energy Godwards, he must necessarily have handled it for working evil, which must lead him astray from the ultimate goal by an equivalent distance. A truly spiritual man never uses or boasts of his powers, rather he considers the supernatural powers as obstacles in the path to the attainment of the highest ideal of spirituality. The company of such a highly spiritual person not only begets reverence for him but love as well, not only admiration but peace and strength in the mind of others.

Highly spiritual persons are profoundly great also in knowledge, although they may have little of book-learning. When they choose to speak, the listener only wonders how he could have mastered such wisdom without the help of books or similar means. Everything they dwell on, is instinct with divine force and omnipotent powers. Compared to his utterances a show of knowledge or even a faint indication of the display of learning necessarily indicates a falling off from the ideal. The truly spiritual man speaks only of things he has actually realised. Such persons may speak differently of their realisations, but these will be found to be all equally true and harmonious, and not contradictory, though to superficial observers they may appear to be so. And he, who by his life-long realisation, demonstrated to the world this unity

between the apparently different ideals of spirituality, will himself ever stand before humanity as the personified ideal of spirituality, as the sum-total of spirituality ever manifested before human eyes,—I mean the Bhagavan Sri Ramakrishna Paramahansa Deva.

The Shastras have clearly laid down the characteristic traits of men in a high state of spirituality, and they have been termed Yogis, Mukta-purushas, Paramahamsas, and so on. They live amongst men sometimes appearing like a madman, or a child, or even as an inert, or as an unclean person. Such men are very rarely met with, and when they do appear, only those who have some amount of spirituality in them, are capable of recognising them as great ones, but the world at large always does not know them. The Puranas of old and the history of the different nations on earth present many such personages, these holy saints.

(To be concluded.)

A MEMBER OF THE CALCUTTA VIVEKANANDA SOCIETY.

—:O:—

### GLIMPSES

He that knows not and knows not that he knows not, is a fool—shun him.

He that knows not and knows that he knows not, is simple—teach him.

He that knows and knows not that he knows, is asleep—rouse him.

He that knows and knows that he knows, is a wise man—follow him.

—*Arabic Proverb.*

\*

The Problem of life is rightly to adjust the prose to the poetry; the sordid to the spiritual; the common and selfish to the high and beneficent, forgetting not that these last are incomparably the most precious.—*George R. Peck.*

\*

Come forth into the light of things,  
Let Nature be your teacher . . . .  
One impulse from a vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can. . . .  
Come forth, and bring with you a heart  
That watches and receives.

—*Wordsworth and Coleridge.*

## SWAMI ABHEDANANDA'S ADDRESS AT THE HOWRAH TOWN HALL

ON the 15th Sept. '06, after a visit to Kalighat, a bath in the Ganges, and worship in the Temple, the Swami Abhedananda with some of his Sannyasin brothers went to the Howrah Town Hall to receive an address of welcome from the Salkhia Anath Bandhu Samiti and Benevolent Institution. Pandit Dinabandhu Vedanta Tirtha was voted to the chair.

In an introductory speech in Bengalee, the chairman explained how Vedanta was the secret of every act of our daily life. Although no longer existent in the body, the great Swami Vivekananda was, the speaker said, ever-existent amongst us and like great personages deserved the term 'Sri' before his name in place of the term 'late.' He, the venerable Pandit, regarded the disciples of Sri Ramakrishna headed by Sri Vivekananda, as the Avatars of the Vedanta. In conclusion, he pointed out that our want of happiness and consequent misery is due to our having neglected to model our lives in accordance with the truths of our religion.

The address of welcome was then read. The Swami in reply, thanked the Anath Bandhu Samiti and Benevolent Institution cordially for their kind reception of him. Continuing, he spoke to the following effect:—

The disciples of Bhagavan Sri Ramakrishna Paramahansa are engaged in a work that may truly be called a national work. They preached the truth as revealed by the Rishis of old—the truth that is the Universal Religion.

Our religion is popularly known as the Hindu religion. On analysing it we find, that the term was first applied to us, by the Persian and Greek invaders, from the river Indus (Sindhu) which separated the Aryan races from the other races of Central Asia. 'Hindu' is simply a rendering of 'Sindhu,' for they pronounced 'H' in place of 'S.' Since that day, various races have inhabited India, so the epithet has lost its meaning now. The proper name for our religion should be Arya Dharma, and we are Aryas. The Christians sometimes call our religion Brâhmanism. This is also incorrect, for no Brâhman was the special founder of it. The Eternal laws known as the Vedas were inspired Revelations from the Rishis of old. They existed from eternity and will exist to all eternity. The term "Sanatan Dharma," will therefore indicate it better. This even is not expressive enough. The more intelligible and all-inclusive term should be, "Vedanta Religion."

It is derived from "Veda—(*vid* to know) wisdom, and "Anta"—the end. The Vedanta comprises the Hindu Scriptures. When we speak of our Scriptures or Vedas, we mean the Upanishads and the Aranyakas, because all the great Acharyas like Sankara, Ramanuja, Madhava, and others have written commentaries on these Upanishads, and when they have quoted from the Vedas, they have mostly referred to the Jnanakanda portion of the Upanishads. There are however many sublime utterances in the Samhita portions as well. By the term, Vedanta religion, then, is meant not only the Advaita, but the Dvaita, and the Visishtadvaita also. But these do not contradict each other, or prove the others as false, for the one thing we find running throughout the different sections of the Vedas is, "Unity in Diversity" which rings out in those words—"Ekam sat viprâ bahudhâ vadanti."—That which exists is One, sages call It by various names.

In the Vedas we find the Karmakanda which includes the Samhita and the Brahmanas, and the Jnanakanda or the Aranyaka portion. The latter appeals to us more directly and is undoubtedly the sublimer of the two. In the Jnanakanda we find the sublime Upanishads which contain the essence of the Vedas. These as well as other parts of the Vedas, in different ways reach the one Almighty Being whom they declare as,—“That from which all animate and inanimate objects have come into existence, by which they live and unto which they return at the time of dissolution, know that to be Brahman.” Again, as that transcendental unconditioned Existence—“whence words come back with the mind unable to reach.” This is the Brahman, the Infinite, as mentioned in the Vedas.

This is also the ultimate ideal of all religions,—the one ideal worshipped in different forms. All philosophies also talk of this same One Being whom we call the Paramatman. Plato called It “the Good,” Spinoza called It “the Substantia,” Kant called It “*das Ding an sich*,” the transcendental Thing in Itself. Herbert Spencer called It “the Unknown and the Unknowable,” Emerson named It as “the Over-Soul”—the same as our Paramatman. Bhagavan Sri Ramakrishna Paramahansa used to say, that it is like the different names given by different nations to the same one substance, as for example, the water, as pani, bari, jalam, aqua, wasser, etc; so the same one Reality of the universe “Brahman” is called by different names such as Vishnu, Siva, Kali, Allah, Ahura Mazda, Jehovah,

etc., by different nations and sects. Thus there is no room for us to persecute the followers of other religions; rather we should embrace those of other religions and see the sameness which underlies them all. However we find everywhere the different sects fighting against each other, Sri Krishna declares in the Gita, "Whosoever comes to Me through whatsoever path, I reach him; all men are following the paths which ultimately lead to Me." Under such teachers where is room for quarrelling—where? All quarrels or religious persecutions proceed from bigotry, narrowmindedness and fanaticism. They are the results of Avidya or ignorance, and must be shaken off as such. Those who realise the true nature of the Lord of the Universe, do not fight or quarrel with any one on account of his faith.

Vedanta is all inclusive; dualistic, qualified non-dualistic and the monistic schools are all included in one common and all-comprehensive ideal of the Vedanta. The Guru of Bhagavan Sri Chaitanya was of the Advaitist school, and in the life of the Lord Gouranga is exemplified the highest ideal of dualism.

The Lord is the Omnipotent and Infinite Wisdom, and the Jiva or the Jivatman is a small particle of the same Wisdom, which is only covered over with the veil of ignorance. To remove this ignorance the devotees in the path of Bhakti take after the five relationships with the Lord, such as, *Shanta*, reverential admiration; *Dasya*, servanthship; *Sakhya*, friendship; *Vatsalya*, filial love as between mother and child; *Madhura*, (sweet), as between husband and wife. The ultimate Goal or Moksha is of four kinds: *Salokya*, or living with the Lord in the same sphere; *Sadyujya*, i. e., identification or sameness of form; *Sampya*, or living in close proximity of the Lord; and *Sarshti*, or possessing the same rank or power as the Lord. Bhakti, however, is greater than even Moksha. The highest ideal for worshippers is to serve the Lord, to serve and not to expect anything in return, not even Moksha. Such is Para Bhakti or Prema. This is the highest kind of love imaginable—a love that seeks nothing in return, not even Moksha or freedom of the Soul. This ideal love is dwelt upon at length in the Bhagavatam, which says,—“Such is the glory of Hari, the Lord, that even those men of meditation who have cut all the bonds of Samsara, and have realised the highest Bliss of Brahman or Atman, worship the Lord of the Universe through love, which knows no reason (for loving).”

Now the question is: is this Divine love different from Divine wisdom? No! Para Bhakti leads to Brahma Jnana, and Brahma Jnana leads to Para Bhakti. The ideal is the same in both. Bhagavan Sri Ramakrishna Paramahansa used to

say, Suddha Bhakti (pure love) and Suddha Jnana (pure wisdom) are one and the same.

According to the Visishtadvaitavad or the qualified non-dualistic doctrine of Ramanuja, the Lord is one stupendous whole, while the Jivatmans are but parts. In Him is the Cosmic Mind, the Cosmic Body, the Cosmic Intellect, the Sum-total of all Spirits. He is the *Chitghana Rupa*, the Soul of our souls, in and through whom we live. Sankara, the pure Advaitist, holds that the true nature of the Jivatman is the same as Brahman, and the highest ideal of the Vedas is summed up in the three words,—“Tat-Twam-Asi,”—“Thou art That.”

Thus the Swami described in brief, and gave the audience an insight into, the three great schools of philosophy, which he held to be included in the one vast body of the Vedanta—the universal religion of Vedanta, which he preaches. Here he made a divergence in alluding to the miserable state into which our religion has fallen now-a-days.

Continuing, he said:—

With us Aryas, religion has more intimate relation with our existence than is so with other races. Religion is our dream, religion is our recreation, religion is our food, religion is our very life, religion is all-in-all with us. At the present day however, we have fallen far behind that ideal. True, the struggle for existence has become very hard now; we have to work from morning till night to earn a living; how then can we find time enough for performing *Sandhya-vandanam*, and other religious practices, laid down in our Shastras as the most important duties of our daily life? What are we to do then? I admit the truth of these assertions, but in the midst of all these hindrances, we must not by any means forget our higher ideals. We must remember that true happiness which every one of us is striving after, is not to be found in the world in which we live—this Samsara. We must know that this is only the school in which to purify the heart—to attain to Chittasuddhi. Christ said, “Blessed are the pure in heart, for they shall see God.” Purification of the heart or Chittasuddhi is the condition of God-vision. We have to work, and all work ultimately leads to Chittasuddhi, if one knows how to do it properly. What is the secret of work? It has been laid down by Sri Krishna as,—“To work we have the right, but not to the fruits thereof.” As work we must, let the guiding principle of our work be love and not mere gain. Morning and evening let us repeat each to ourselves, “*Sivdrpanamastu*.”—“Let all the fruits of my daily work be at the feet of the Lord.” This kind of work will purify our heart and souls. Through whichever way one proceeds to attain to Godliness, whether it be Karma Yoga, or Bhakti Yoga, Jnana Yoga, or Raja Yoga, the one essential thing is Chittasuddhi. It has been

truly called the gate to Divine consciousness. We must however have *Anurāga* (intense love), if we are to attain to the higher ideals of our religion. The work that we do, if done with *Anurāga*—even clerical work—will lead to Chittasuddhi in the long run. Holding high the unparalleled ideals of our religion before our mind, any one, even the meanest worker, will attain to Chittasuddhi if he works with *Anurāga*.

The Swami then reverted to his original theme of the unity underlying the three great schools of Vedanta philosophy, and cited Hanumana, the greatest of all Bhaktas, who said—"Oh Lord, when I think of my gross physical body, I am Thy servant; when I think of myself as Jiva, I am a part of Thee; and when I think of myself as Atman, I am one with Thee." Again, he quoted the last verse of the prayer of Prahlada, when his father was torn open by Vishnu in the Narasinha Avatara. There, after bowing down to the Lord, Prahlada bows down to himself; he no longer finds any difference between himself and Vishnu. The Swami then declared that this was the wisdom he had gathered from all the Shastras. He next went on to show how the All-embracing and universal religion of Vedanta included all the other religions. In the course of doing so he remarked:—

The Christians say that God created all beings, hence we are His servants and eternally separate from Him, and therefore we cannot be one with Him. But do they not also say that we go unto Him? If we came from Him and return to Him, is not this separation only temporary, and apparent, and as such, unreal? This is what the Vedanta actually preaches. The Christians however, have one thing which is unknown amongst us, viz., eternal Perdition. We have a purgatory no doubt, but it is temporary, and meant only to purify our souls. If we place all the other dualistic religions side by side with this phase of Hinduism, one point of difference stands out very prominently. They all say that each individual starts with a fresh soul which persists through eternity. Is this possible? To say that we shall be eternal hereafter, presupposes that we had been eternal before. Eternity surely cannot have a definite beginning, as it has no end.

It will thus be seen that the different systems of religion are all included within the great Vedanta. But it does not stop here; it gives us something more. Each soul must have his own path, as a coat has to fit each particular individual. We have each his own spiritual ideal, the *Ishta Devatā*, whom we worship as one of the different forms of manifestation of the same one Brahman. Thus we learn to make allowances for each one to worship in his own way. Let us all pray, and worship our ideals with all earnestness of soul, and we shall

sooner or later come to know that even in this life it is possible to enjoy the Bliss Supreme, which is rare even in the Brahma Loka or Vishnu Loka. Then only shall we know, that religions are like the radii leading towards the one Centre, the Brahman.

After the lecture, the Swami and his party were driven, accompanied by a torchlight procession, to the Salkhia Anath Bandhu Samiti, where they were entertained with a song sung in chorus, especially composed for the occasion, in honour of the Swami.

On Sept. 17th, the Swami went over to the Ramakrishna Math at Belur on the banks of the Ganges and spent five days there quietly with his Gurubhais. On the first day he made a pilgrimage to the Sacred Temple at Dakshineswar, where the Divine Master, Sri Ramakrishna, had passed the years of his holy mission, and gathered his disciples around him.

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## REVIEWS

### THE GOSPEL OF SRI RAMAKRISHNA

GOSPEL OF SRI RAMAKRISHNA (according to M., a son of the Lord and disciple), or the Ideal Man for India and for the world. Part I. 8½" × 5½" Pp. 386. Published by the Brahmavadin Office, Madras. Price Rs. 2. Cloth Rs. 2-8.

All who have heard the name of Sri Ramakrishna will welcome this volume. M. was one of the householder-disciples and devoted worshippers at the feet of the Dakshineswar saint, and this translation of the Gospel into English is done by himself from his original Bengali notes. M. writes from the position of one whose association with the Master, has been close and delightful, and this faithful and intimate picture conveys a sympathetic and attractive idea of the personality and thought of Sri Ramakrishna. It presents a graphic and authoritative description of incidents in his life, character, environments, and his relations with his disciples, and gives an opportunity to the world at large of acquiring a truthful and contemporaneous account of Paramahansa Deva. To the general public, the book makes accessible the most recent contribution of spirituality in the field of

saints, a contribution which otherwise would be available only to those who know Bengali. Much of the wisdom that fell from his lips must necessarily have passed from the memory until revived by this work, which recalls a succession of vital and dramatic scenes vivid with light and colour, and throbbing with emotion, in the life of the beloved Master. Even persons who lay no claim to spirituality have testified to the absorbing character of the memoir which M. has produced. The temper of the book, with its admirable serenity and boundless tolerance, to which is added calm, clear thinking, brings to view the unique character of the Master. One finds in these pages, the mind of a mystic expounding his philosophy of the Eternal Mind, made manifest in many Avatars. Such a broad and engrossing volume must win, irrespective of nationality, a wide and discriminative appreciation.

Sri Ramakrishna was a simple unlettered man, who was also a genius and a saint: he never desired learning, but from early youth strove after the sight of God, and longed to dive into the hidden reality behind phenomenon. And ultimately a wonderful light came to him. He had a distrust of the intellectual faculties as a means of bringing men to God, and he proved how love can guide us into all Truth—to a perfect state of expansion of the self into universal and eternal relations. He welcomed from every quarter and sect the testimony of those whose hearts God had touched. He thought there was no better conversation in the world than to be talking with people about God, and he frequently lost consciousness of the external world when mentioning His name. Seekers after truth saw in him a depth of feeling, simplicity and inspiration, and if he found a spark of spirituality in his listeners' mind, he soon fanned it into a flame. In his favourite disciple Narendra ( Swami Vivekananda ), he recognised the characteristics of the Coming

Teacher—a man whose nature was balanced between the spiritual and material, who was divinely inspired, and was thus a fitting instrument to rouse up the hearts of men, to unfold to them the glories of their souls, and carry and interpret the luminous message of his Master to the world. Sri Ramakrishna showed to him the path which he himself had followed to the end, and by which he had reached his goal—the vision of God. The vision came to the Master, but it did not come unsought. It was prepared for and gained by an unconditional self-surrender and a severe course of training. His real strong yearning and the self-discipline which he considered necessary for the development of inward revelation, is a most precious example, and shows to what regions of spiritual knowledge they conducted him.

He was a man who never stirred in others a feeling of jealousy or antagonism: who seemed to have the power of making those who served him feel honoured in their service: who always called out the love and dignity of his followers. He taught his lessons by example rather than by argument, and demonstrated that salvation is and can be nothing else but the birth of light and love. He possessed the truth that *sees* God, and the love that delights in God. All perishable things he set at one price, and valued gold no more than a handful of sand.

He is a true saint who can bring his example and influence to bear on the life of his generation—and Sri Ramakrishna brought to its highest perfection the faculty of spiritual vision, the contemplation of the Light invisible. During the nineteenth century he was the most influential preacher of our eternal religion and principles, and his life and teachings which contain the kernel of spirituality have inaugurated a reform so far-reaching and important that it is difficult to realise their full significance. In preaching the Advaita aspect of Vedanta he brought

out the Eternal grand idea of the Oneness of the universe, that all is but One Existence, and each one of us according to his different nature can tend to increase the harmony of Unity, which must arise from various instruments, sounds and voices. Behind every one, there is that Infinite soul, assuring the possibility and the infinite capacity of all to become good and perfect.

M. has laid the public under a deep debt of religious obligation for his timely publication of a work pregnant with celestial fire, which cannot but be understood and approved of by every class of the community who is interested in the study of saint-ship, that is re-enacted before them in such a sentient manner, and one feels that as a sure index of the living pulse of the nation, one has a prize of value and worth, showing where Sri Ramakrishna stood in the spiritual development of the race.

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THE GOSPEL OF RAMAKRISHNA. Published by the Vedanta Society. 135 West 80th Street, New York. 6½" × 4¾". Pp. 436. Price, Cloth \$1.50. Leather \$3.

This new version of the Gospel of Sri Ramakrishna is a beautiful book, printed on excellent paper, and we are struck by the ability and scrupulous care that have gone to the preparation of this edition. The typographical work and binding are of the very best, and the notes, marginal readings and index are most useful. The book is a translation of the authentic text taken from M's original manuscript in Bengali, and from some English diary notes. The Swami Abhedananda was a faithful and earnest disciple of the Master, and has a high and well-deserved reputation as an exponent of Vedanta. This, and his devotion to Sri Ramakrishna render him well-fitted to edit and publish the Gospel. The introduction is written in a reverent and discerning manner, and the Swami sketches the great Teacher's life with a firm grasp

of the theme, inspired by personal knowledge, and an apt appreciation of the salient lessons of his teachings. The Gospel is not presented in its original style, but as a connected whole, and much adroitness is displayed in weaving together in a lucid and interesting narrative, a simple, straightforward record of its origin, told in language easily comprehensible to all. The Gospel is unhampered by dogma, and specific tenets of belief, and breathes words that serve to elevate and illuminate the soul. It is impossible to skip a page of this singularly engrossing book, recorded of a consistently saintly life.

Sri Ramakrishna had a most tender, sympathetic and gentle heart; a nature of exquisite simplicity and humility, to which people would naturally turn in the hour of trouble and mental perplexity. Everyone felt himself at once happier and raised to a high spiritual level for coming under his influence. He showed a remarkably keen insight into the nature of men and things, and drew his illustrations from the commonest occurrences of ordinary life. He was a prophet with a message on his lips; a seer who pointed certainly to the heights. At four years of age he went into Samadhi, and as he grew older, his Samadhi became deeper and more frequent. To those who saw him in that superconscious state, it seemed an indication that the everyday world is itself a dream rather than a reality, which appeared unsubstantial when viewed from the standpoint of a higher reality. Language breaks down when it is called upon to describe the deeper experiences of the soul. To him the vision was very real, so real, that it seemed to possess him, rather than be possessed by him.

A life which so vividly depicts the felt presence of God has a perennial charm, and is among the most precious of memories which Indians will not willingly let die. To quote from Swami Abhedananda—"Unlike other

spiritual teachers, he did not go out in search after his disciples. As a fragrant flower does not hunt for bees, but waits patiently for the bees to come, so the full-blown flower of spirituality in the form of Sri Ramakrishna waited for his disciples to come to him in the temple garden at Dakshineswar on the bank of the Ganges."

These two editions appeared simultaneously in Madras and New York, and we are sure that there is ample room for both. Those who are born and bred in the hoary traditions of Aryavarta will prefer the Indian version according to M. While to the Western mind, probably, the setting of the Gospel, according to Swami Abhedananda, will appeal more readily.

### THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

A branch centre was opened at the end of April, at Tittipa in the Parikud Island, and two more workers have taken charge of it. In the last week of May, 564 families numbering 887 persons belonging to 48 villages, were getting relief at the average of 44 mds. 14 srs. of raw food-stuff per week. Clothing and medicines &c., are also being distributed. Malarial fever and cholera are raging in epidemic form. Conditions are growing still worse and worse and the demands for relief, proportionately, but our funds are getting too short to continue the work much longer. We confidently hope the kind-hearted public will not let the relief work be stopped for another three months, and will send their contributions, however small, to the Editor, Prabuddha Bharata, as soon as possible.

#### RAMAKRISHNA MISSION FAMINE RELIEF FUND

	R.	A.	P.
Amount previously acknowledged	1117	5	$\frac{1}{2}$
Sj. Kushehdralal Sen, Calcutta	10	1	0
„ Satcowri Chattopadhyaya, Bhagalpur	5	0	0
„ B. Chackravarti, Giridih	5	0	0
„ Shyama Ch. Biswas, Calcutta	10	0	0
Secy. Bandhab Samity, Mahigunj	10	0	0
Thro' Sj. Hem Ch. Roy, Calcutta	13	14	0
Sj. Debendra Nath Mozumdar, Meerut (2nd and 3rd instalments)	29	0	0
V. V. K. (2nd instalment)	10	0	0
P. A. Tyaga Raja Esq., Kollengode...	1	4	0
S. V. Kale Esq., Ratnagiri	25	0	0
Theodore Springmann Esq. Jr., Germany	12	0	0
Thro' Dr. S. C. Basu, Bhowanipur	10	0	0
Karam Singh Rishi, Esq., B. A.	5	0	0

Kumari Nihar Barani	0	8	0
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Sj. Mahendra N. Mukherjee, Jaypur	1	0	0
„ Gobind Ch. Roy., Mekligunj	16	3	0
„ Ganga Ch. Mukherjee, Monghyr	5	0	0
Hindu Samity, thro' Bholanath Dutt	5	0	0
Sj. M. K. Dutta, Bhawanipur	5	0	0
G. P. Sahha Esq., Kulladada Kurichi	15	0	0
Ram Ch. Bros. Meerut (3rd instal.)	100	0	0
Sm. Uma Dasi, Khidirpur	100	0	0
Pashupati Addya, Calcutta	3	0	0
Sm. Indubala, Barackpur	2	0	0
Dr. M. C. Nanjund Rao, Mylapur	5	0	0
K. R. Gopal Rao Esq., Trivandrum	4	4	0
Thro' Sj. Gorapada Ghosh	8	0	0
V. Humavalji Esq., Asst. Engineer	5	0	0
Dharmarakshini Sabha, (2nd instal.)	11	3	3
Sj. Nilmony Sur, Bhawanipur	5	0	0
„ Birendra K. Dey, Netrakona	29	4	0
„ T. P. Ghosh, Kidderpur	10	0	0
Sj. Rasik Lal Addya, Calcutta	2	0	0
Sampukur Sadhan Samiti, rice coltn.	3	5	0
Sj. Bhajahari Haldar, Calcutta	4	0	0
„ Bibhuti Bhusan Roy, Mihigam	20	6	0
„ Bhabataran Roy, Indrowa Maika	1	0	0
„ B. M. Bose, Hospital Astt. Mandalay	5	0	0
„ Abinash Ch. Roy, Mulkandi	1	3	0
Sadhan Samity, Calcutta	4	10	6
Sj. S. Bannerjee, Pleader, Toungoo...	10	0	0
Students of Netrakona H. E. School	10	0	0
Sj. Basanta K. Dey, Netrakona	1	2	0
A. R. Kumaragaru Esq., Bangalore...	2	0	0
N. C. Mitra, Toungoo, Burma	5	0	0
A friend, thro' Vivekananda Society	2	0	0
A friend, Beltali, Dacca	3	0	0
Sm. Sabitribala Debi	1	0	0
A friend	0	2	0
A lady	1	0	0
Sj. Narendra N. Roy, Chitpur	1	0	0
„ Sital Das Roy, Nishchindipur	4	0	0
„ Kedar Nath Ghose, Hilika T. E.	5	0	0
„ Mohini Mohan Bannerjee, Kalighat	1	1	0
A widow	1	0	0
Some friends	1	8	0
Bande Mataram Sampradaya	1	0	0
Sj. Matilal Dutta	0	5	0
„ Shib Krishna Mandal	1	0	0
Shashi Bhusan Kanta Bhusan Esq....	5	0	0
Manager, late Ray Bahadur Iswar Ch. Mitra's Fund	51	0	0
Sj. Kalipada Roy, Hallen P. O.	5	0	0
„ Suresh Ch. Bose, Calcutta	1	0	0
J. Venkata Rao Esq., Malapuram	2	0	0
Sj. Chintaharan Bandopadhyaya, Barisal	15	0	0
A. Hanumantha Rai, Esq., and K. Sastri, Esq., Bukkapatnam	4	0	0
Total...	1774	8	9 $\frac{1}{2}$

## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THERE are 2,750 languages in the world.

THE death occurred on March 17, of Professor Gustav Oppert, the well-known scholar of Hebrew, Sanskrit, and other Oriental languages.

THE newly-erected Home of the Ramakrishna Mission at Mylapore, Madras, has been exempted from Municipal tax and recognised as a public place of worship.

OWING to failure of rain in Garhwal, severe scarcity with shortage of foodstuffs is apprehended by the Government of the United Provinces. Intending pilgrims to Badrinath and Kedarnath are strongly advised to forego the pilgrimage this year.

MR. P. Ramanatha visited the Vivekananda Girls School, Ceylon, which is under the management of Mr. K. Velupillai, Proprietor of the Vivekananda Press, on the 18th April, and was so pleased with the Institution that he undertook to contribute annually Rs. 60 for its maintenance.

PROFESSOR Elie Metchnikoff, Sub-director of the Pasteur Institute of Paris, France, cites the case of a woman, Svensei Abalva, living in the village of Sba, in the District of Gori, at the age of one hundred and eighty years, hardy enough to be able to do her own housework and ordinary sewing.

M. Berjonneau, a Paris engineer, has invented an appliance for transmitting photographs by wireless telegraphy. He gave a public demonstration of his method recently. Mr. Berjonneau sent a number of photographs by wireless telegraphy, which are said to have been reproduced with extraordinary fidelity.

IN an article of much interest in the March number of *The World's Work*, on 'What Scandinavia can teach us,' the writer says that in Scandi-

navia, gymnastic exercise is a religion. Children have it, grown folk have it, the criminals in the cells have it. 'There is no such thing as a doctor's bill in all Sweden.' Each man sends a voluntary contribution to his doctor each year according to his ability.

A correspondent writes to us:—

"At Vellore, may be seen a boy of wonderful precocity, the son of Kavya Ghanta Ganapathi Sastrulu Garu, who is known as a Yogi and a great Sanskrit scholar. The boy who is nine years of age, clearly expounds the Vedanta in his mother-tongue Telugu, and solves the doubts of his father. He is often engaged in practising Yoga and meditation, and observes no caste distinctions."

IT seems curious to note that there are actually 580,000 people in the United Kingdom who do not know English. That huge number may surprise some, but it is made up as follows:—In Scotland there are over 40,000 persons who can speak nothing but Gaelic; in Ireland over 32,000 who can express themselves only in the Irish tongue; whilst there are 500,000 persons in Wales who cannot speak English, Welsh being their only language.

WE are glad to inform our readers that the Ramakrishna Home of Service, Benares, has received a kindly donation of Rs. 1000 from Srijukta Issur Ch. Ghose of Rameshvarpur, Basirhat, 24 Purgannas; and also that Srijukta Krishna Chandra Basu of Shyambazar, Calcutta, has promised to erect a new ward for six patients in the Home, in memory of his son, Jogendra Nath Basu, and he is already contributing monthly Rs. 30 to the maintenance of the six patients.

THE Scientific and Industrial Association of Bengal has started a company called, the Small Industries Development Co., which has already purchased machinery for pencil, button and umbrella-making. The Company proposes to take up the following Industries:—

(1) Safety and friction matches. (2) Small hardware including pins, needles, spades, karâs,



umbrellas, sticks, knives, and scissors. (3) Soaps, (4) Buttons and Horncombs, (5) Choories, (6) Glassware, (7) Enamel, (8) Porcelain, (9) Pencil, (10) Leather, (11) Paints, (12) Acids.

*Popular Science Shiftings* gives the wonderful feats of two remarkable babies, one of Chicago and the other of London. Master Lambert, the London baby, was of enormous size and weighed 33 lbs., the day it was born. It had an enormous appetite, the result of which was that it gained ten lbs., at the end of two weeks. Now to the claims of the Chicago baby, Colletta Regan; walking is but one of her many feats that are puzzling medical experts. She crept and toddled around the nursery when she was three days old. She feeds herself from a bottle; beats time to music; and has cried but twice in six weeks.

THE large proportion of scientists and learned men in Europe during the past two centuries were sons of ministers or pastors, e. g., Agassiz, the naturalist; Dr. Jenner; Linnæus; Arthur Young; Hallam, Thomas Hobbes, Sismondi, Addison, Ben Jonson, J. P. Richter, Jonathan Swift, Sir Christopher Wren, Lord Nelson, the Wesleys, Lord Tennyson, Dean Stanley, John Keble, Matthew Arnold, and others.

Oliver Wendell Holmes, George Bancroft, the historian, Emerson, Henry Ward Beecher, Samuel Morse (of the Morse telegraph), Lowell, Robert Ingersoll, Bishop Potter, President Cleveland, and Mr. Henry James are some of the best known American sons of clergymen.

IN the *Labour Leader*, Mr. Keir Hardie speaking of his experiences in Eastern Bengal writes thus about the potters at work:—

“They belonged to the Brahmin potters’ caste, and for probably hundreds, it may be for thousands of years, they and their forefathers have been potters. As a result, they have inherited a wonderful skill, and the grace and beauty of the figures of the image, together with their anatomical accuracy, would have done credit to any sculptors in Europe. Many of those who do this work are unable to read, and have very little concern outside the affairs of their village, but the skill which enables them to do this marvellous work is the result of the accumulated

experience of generations, transmitted from father to son, until it becomes an instinct.

A correspondent writes to the *Indian Social Reformer* that one Dastgir Sahib Peera, a staunch Mahomedan Sadhu from the Nizam’s Dominions, has been lecturing at Bangalore on religious subjects. Besides being a true Bhakta and catholic in his views, he preaches Vedantism. According to him, Mahomedanism is nothing but true Vedantism and that the popular belief that it is otherwise, is an error. He is a very eloquent preacher, and is a good scholar in Canarese, a perfect master of his mother-tongue and knows Mahratti equally well. He has created a great impression on the minds of the audience he invariably commands. One cannot but feel convinced that he is inspired. Some of the Brâhmins in Basavangudi invited the Sadhuji for a dinner, arranging at the same time for a lecture in the maidan opposite to the Hanuman Temple. After the lecture was finished, an orthodox Brâhman stood up and said that it was the first time, the very first time in his life, that he was ever made to approach God so near as on that occasion.

IN the two pages (547, 548, Vol. II.) substituted in the ‘Historians’ History of the World’ by the *Times*, in deference to the violent objection taken by the Indian subscribers to some serious calumnies published therein against Hinduism, we find the following anecdote about Swami Vivekananda:—

“A striking illustration of what in another case would be termed insularity of outlook was brought to view by a noted Hindu when addressing a vast audience at the World’s Congress of Religions in America, in the city of Chicago, in 1893. Pausing in the midst of his discourse, the speaker asked that every member of the audience who had read the sacred books of the Hindus, and who therefore had first-hand knowledge of their religion, would raise his hand. Only three or four hands were raised, though the audience represented, presumably, the leading theologians of many lands. Glancing benignly over the assembly, the Hindu raised himself to his full height, and in a voice every accent of which must have smote the audience as a rebuke, pronounced these simple words, ‘And yet you dare to judge us!’”

Having enjoyed the vast Swarga-world, they enter the mortal world, on the exhaustion of their merit: Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go.

[ *Injunctions*—Ritualistic, the Karina-Kânda. ]

अनन्याश्चिन्तयन्तो मां ये जनाःपर्युपासते ॥

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

IX. 22.

अनन्याः Non-separate नां me चिन्तयन्तः meditating ये who जनाः persons पर्युपासते worship (Me) in all things नित्याभियुक्तानां steadfast wholly and constantly तेषां to them अहं I योगक्षेमं the supply of what is lacking and the preservation of what is already possessed वहामि carry.

Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus steadfast wholly and constantly, I carry what they lack and preserve what they already have.

[ *Ananyâh*—as non-separate i. e., looking upon the Supreme Being as not separate from their own self. Or *Ananyâh* may mean, without any other (thought). Then the translation of the sloka should be—persons who worship Me in all beings, never harbouring any other thought, to them &c.

[ *I carry &c.*—Because while other devotees work for their own gain and safety, those who see nothing as separate from themselves, do not do so, even they do not cherish a desire for life or death; so the Lord secures to them gain and safety. ]

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ॥

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

IX. 23.

कौन्तेय O son of Kunti श्रद्धया with Shraddhâ अन्विताः endued (with) भक्ताः devotees ये who अन्य-देवताः other gods अपि even यजन्ते worship ते they अपि too अविधिपूर्वकम् by wrong method मां me एव alone यजन्ति worship.

Even those devotees, who endued with Shraddhâ, worship other gods, they too, worship Me alone, O son of Kunti; (but) by the wrong method.

[ *Wrong method*—ignorantly, not in the way by which they can get Moksha. ]

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

IX. 24.

हि Indeed सर्वयज्ञानाम् of all Yajnas अहं I एव alone भोक्ता enjoyer च and प्रभुः Lord च and ते they तु but मां me तत्त्वेन in reality न अभिजानन्ति do not know अतः hence च्यवन्ति (they) fall (return).

For I alone am the Enjoyer, and Lord of all Yajnas, but because they do not know Me in reality, they return, (to the mortal world).

[ *They return*—By worshipping other gods they attain no doubt to the spheres of their sacrifice, but after the exhaustion of their results, they fall from those spheres and return to the mortal world. ]

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ॥

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् २५

IX. 25.

देवव्रताः Votaries of the Devas देवान् the Devas यान्ति go to पितृव्रताः the votaries of the Pitris पितृन् the Pitris यान्ति go to भूतेज्याः the worshippers of Bhutas भूतानि Bhutas यान्ति go to मद्याजिनः my votaries अपि too नां me यान्ति go to.

Votaries of the Devas, go to the Devas; to the Pitris, go their votaries; to the Bhutas, go the Bhuta worshippers; My votaries too come unto Me.

[ *Bhutas*—beings lower than the Devas, but higher than human beings.

[ *Me*—The Imperishable. ]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ॥

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

IX. 26.

यः Whoever मे to me भक्त्या with devotion पत्रं a leaf पुष्पं a flower फलं a fruit तोयं water प्रयच्छति offers अहं I प्रयतात्मनः of the pure-minded भक्त्युपहृतम् the devout gift तत् that अश्नामि accept.

Whoever, with devotion offers Me, a leaf, a flower, a fruit, water, that I accept;—the devout gift of the pure-minded.

[ Not only the single devotion to the Supreme leads to imperishable result i. e., Moksha, but it is also so easy and simple to perform,—says Krishna in this and the next two slokas. ]

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ॥  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

IX. 27.

कौन्तेय O son of Kunti यत् whatever करोषि thou doest यत् whatever अश्नासि thou eatest यत् whatever जुहोषि thou offerest in sacrifice यत् whatever ददासि thou givest away यत् whatever तपस्यसि thou practisest as austerity तत् that मदर्पणं offering unto me कुरुष्व do.

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ॥  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

IX. 28.

एवं Thus शुभ good अशुभ evil फलैः from results कर्मबन्धनैः from the bondages of actions मोक्षयसे (thou) shalt be freed from विमुक्तः liberated संन्यास-योग Yoga of renunciation युक्तात्मा with the heart steadfast in मां unto me उपैष्यसि (thou) shalt come.

Thus shalt thou be freed from the bondages of actions, bearing good and evil results: with the heart steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me.

[ *The Yoga of renunciation*—This way of purification of the heart by offering everything to the Lord.

*Liberated*—thou shalt be liberated while in the body, and at its death, become Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ॥  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् २९

IX. 29.

अहं I सर्वभूतेषु to all beings सनः the same मे to me न not द्वेष्यः hateful न not प्रियः dear अस्ति is ये those तु but मां me भक्त्या with devotion भजन्ति worship ते they मयि in me च and अहं I अपि too तेषु in them.

I am the same to all beings: to Me there is none hateful nor dear. But those who worship Me with devotion, they are in Me, and I too am in them.

[ I am like fire. As fire gives heat to those who draw near to it, and not to those who move away from it, even so do I. My grace falls upon My devotees, but not owing to any attachment on My part. As the sun's light, though pervading everywhere, is reflected in a clean mirror, so also is the Supreme Lord present as a matter of course in those persons only, from whose minds all the dirt of ignorance has been removed by devotion. ]

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ॥  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥

IX. 30.

सुदुराचारः The very wicked अपि even चेत् if अनन्यभाक् with devotion to none else मां me भजते worships सः he साधुः good एव also मन्तव्यः should be regarded हि indeed सः he सम्यक् rightly व्यवसितः resolved.

Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.

[ *He has rightly resolved*—He is one who has formed a holy resolution, to abandon the evil ways of his life. ]

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ॥  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

IX. 31.

क्षिप्रं Soon धर्मात्मा righteous भवति (he) becomes शश्वत् eternal शान्तिं peace निगच्छति attains to कौन्तेय O son of Kunti मे my भक्तः devotee न प्रणश्यति is never destroyed (इति this) प्रतिजानीहि know (do thou proclaim boldly).

Soon does he become righteous, and attains to eternal Peace, O son of Kunti; boldly canst thou proclaim, that My devotee is never destroyed.

मां हि पार्थ व्यपाश्रित्य येषु स्युः पापयोनयः ॥  
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ३२

IX. 32.

पार्थ O son of Prithâ ये who अपि also पापयोनयः of inferior birth स्युः might be स्त्रियः women वैश्याः Vaishyas तथा as well as शूद्राः Sudras ते they अपि even मां me व्यपाश्रित्य taking refuge in परां the supreme गतिं goal हि indeed यान्ति attain.

For, taking refuge in Me, they also, O son of Prithâ, who might be of inferior birth,—women,

Vaishyas, as well as Sudras,—even they attain to the Supreme Goal.

[ *Of inferior birth... Sudras*—Because by birth, the Vaishyas being engaged only in agriculture &c., and the women and Sudras being debarred from the study of the Vedas. ]

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ॥  
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥

IX. 33.

पुण्याः Holy ब्राह्मणाः Brâhmanas तथा also भक्ताः devoted राजर्षयः Râjarshis किं पुनः how much more, अनित्यं transient असुखं joyless इमं this लोकं world प्राप्य having attained भजस्व do thou worship माम् me.

What need to mention holy Brâhmanas, and devoted Râjarshis! Having obtained this transient, joyless world, worship thou Me.

[ *Rajarshis*—kings who had attained to sainthood ( Rishihood ).

*What need &c.*: How much more easily then do the holy Brâhmanas and the devoted royal saints attain that Goal?

*Having.....world*—Being born in this human body which is hard to get, one should exert oneself

immediately for perfection, without depending on the future, as everything in this world is transient, and without seeking for happiness, as it is joyless. ]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥  
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥३४॥

XI. 34.

मन्मना With mind filled with me नद्भक्तः my devotee मद्याजी sacrificer unto me भव be thou मां to me नमस्कुरु bow down एवं thus मत्परायणः taking me as the supreme goal आत्मानं heart युक्त्वा having made steadfast मां me एव alone एष्यसि thou shalt come.

Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt come to Me.

इति राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः

The end of chapter ninth, designated THE WAY OF THE KINGLY KNOWLEDGE AND THE KINGLY SECRET.

## Srimad-Bhagavad-Gita.

दशमोऽध्यायः

TENTH CHAPTER

श्रीभगवानुवाच ॥

भूय एव महाबाहो शृणु मे परमं वचः ॥  
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

X. 1.

श्रीभगवान् The Blessed Lord उवाच said :

महाबाहो O mighty-armed भूयः again एव verily मे my परमं supreme वचः word शृणु hear (thou) यत् which प्रीयमाणाय who art delighted (to hear) ते to thee अहं I हितकाम्यया wishing (thy) welfare वक्ष्यामि I will tell.

The Blessed Lord said :

Again, O mighty-armed, do thou listen to My Supreme word, which I, wishing thy welfare, will tell thee who art delighted (to hear Me).

[ *Supreme*—as revealing the unsurpassed truth. ]

न मे विदुः सुरगणाः प्रभवं न महर्षयः ॥  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥

X. 2.

न Not सुरगणाः the hosts of Devas न nor महर्षयः the great Rishis मे my प्रभवं origin विदुः do know हि for अहं I देवानां of the Devas महर्षीणां of the great Rishis च and सर्वशः in every way आदिः source.

Neither the hosts of Devas, nor the great Rishis, know My origin, for in every way I am the source of all the Devas and the great Rishis.

[ *Prabhavam*—higher origin (birth);—though birthless, yet taking various manifestations of power. Or it may mean, great Lordly power.

*In every way*: not only as their producer, but

also as their efficient cause, and the guider of their intellect, &c.]

यो मामजमनादि च वेत्ति लोकमहेश्वरम् ॥

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

X. 3.

यः Who मां me अनादि beginningless अजं birthless च and लोकमहेश्वरं the great Lord of worlds वेत्ति knows स he मर्त्येषु among mortals असंमूढः undeluded सर्वपापैः from all sins प्रमुच्यते is freed.

He who knows Me, birthless and beginningless, the great Lord of worlds—he, among mortals, is undeluded, he is freed from all sins.

[ All sins—consciously or unconsciously incurred.]

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ॥

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ॥

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

X. 4. 5.

बुद्धिः Intellect ज्ञानं knowledge असंमोहः non-delusion क्षमा forbearance सत्यं truth दमः restraint of the external senses शमः calmness of heart सुखं happiness दुःखं misery भवः birth अभावः death भयं fear च and एव even अभयं fearlessness च as well as अहिंसा non-injury समता even-ness तुष्टिः contentment तपः austerity दानं benevolence यशः good name अयशः ill-fame भूतानां of beings पृथक् different विधाः kinds भावाः qualities मत्तः from me एव alone भवन्ति arise.

Intellect, knowledge, non-delusion, forbearance, truth, restraint of the external senses, calmness of heart, happiness, misery, birth, death, fear, as well as fearlessness, non-injury, even-ness, contentment, austerity, benevolence, good name, (as well as) ill-fame; (these) different kinds of qualities of beings, arise from Me alone.

[ Arise &c.—according to their respective Karma.]

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ॥

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

X. 6.

सप्त Seven महर्षयः great Rishis पूर्वे of old तथा as well as चत्वारः four मनवः Manus मद्भावाः possessed

of powers like me मानसा from mind जाताः born लोके in this world इमाः these येषाम् from whom प्रजाः creatures.

The seven great Rishis of old, as well as the four Manus, possessed of powers like Me, (due to their thoughts being fixed on Me) were born of (My) mind; from whom are these creatures in the world.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ॥

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

X. 7.

यः Who मम mine एतां these विभूतिम् manifold manifestation of (my) being योगं Yoga power च and तत्त्वतः in reality वेत्ति knows स he अविकम्पेन by (in) unshakable योगेन by (in) Yoga युज्यते becomes established अत्र here न संशयः no doubt.

He who in reality knows these manifold manifestation of My being and this Yoga power of Mine, becomes established in the unshakable Yoga; there is no doubt of it.

[ This Yoga power—that the great Rishis and the Manus possessed their power and wisdom, as partaking of a very small portion of the Lord's infinite power and wisdom.

Unshakable Yoga: Samâdhi, the state of steadiness in right realisation.]

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ॥

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

X. 8.

अहं I सर्वस्य of all प्रभवः the origin मत्तः from me सर्वम् everything प्रवर्तते evolves इति thus मत्वा thinking बुधाः the wise भावसमन्विताः with loving consciousness मां me भजन्ते worship.

I am the origin of all; from Me everything evolves, thus thinking the wise worship Me with loving consciousness.

[ Loving consciousness—of the One Self in all.]

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ॥

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

X. 9.

मच्चिताः With (their) minds wholly in me मद्गतप्राणाः with their senses absorbed in me मां me परस्परं mutually बोधयन्तः enlightening च and नित्यं always